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record as an enlightened community in directing its material prosperity toward the creation of a happy community life of good will and widening social and cultural activities.

This gathering of many earnest people is for the particular purpose of taking counsel for the promotion of communal and national library service and incidentally to inspect the local institutions maintained for that purpose. Those of us now actively enlisted in such local educational service feel deeply the honor of entertaining our visiting associates. We realize, however, with grateful hearts that the recognition that may be given to our city for local library achievements can be claimed in only a very small measure by those on the muster roll now. All honor to those who

preceded us, to those whose faithful service is enscrolled in the records of the institution. We also take pride in the generous spirit and attitude taken by the citizens of Detroit in determining that free public institutions must be, and in the faithful, courageous manner in which those entrusted with the city government fulfilled the desires and hopes of the community.

It is our very earnest hope that these representatives of the library profession will find their visit here profitable and that they will be made to feel in the widest degree possible the warm spirit of hospitality with which we greet their arrival. We are at your service and would regret nothing quite as deeply as not being given an opportunity to make you comfortable.

THE NEW AMERICAN

By M. L. BURTON, *President, University of Michigan*

FIRST GENERAL SESSION

I take great pleasure in the opportunity that this occasion gives to me of expressing publicly the deep appreciation which the American people feel to this organization for the remarkable service which you rendered to our soldiers and sailors during the great war. I am of the impression that while you have done many other things of vital importance for education, and for the standards of local communities which you represent, nothing has meant so much to the American people, or has come so close to their hearts as what you did in the war.

You have had brought to you, in a very excellent way, the greetings of the city of Detroit. I hope I shall not seem pretentious if I venture to take upon myself the privilege of speaking for the educational interests of the state of Michigan. We are delighted to know that you are going to come to Ann Arbor on Thursday; and may I now, on behalf of the University of Michigan, extend to you a most cordial and hearty welcome to the campus of the University and the luncheon which the Board of Regents is very happy to provide, and for all of the other things which are planned for you during that day. May I ask you, as you visit the University of Michigan, to think of it as one illustration of

the great experiment in democracy which we are making upon this continent.

Now, I do not want to take your time tonight to say too much about the University of Michigan. I would not say a word about it, were it not for this fact,—that the University of Michigan, as a tax-supported institution, will afford you an excellent illustration of what a people can do in organizing and maintaining an institution of higher learning. I think possibly I shall not be going too far if I say that in many quarters of the United States, a certain primacy is accorded and conceded to the University of Michigan. Perhaps this is due largely to the fact that the University for one full generation was doing its work before the other now large state universities assumed their importance.

I shall not worry you with facts about it; but we are proud of our traditions there, proud of the spirit and the atmosphere of the place; and our great fundamental aim is this: to make it perfectly clear that a sovereign state can organize and maintain a university which will offer to the picked young men and women of the state and the country opportunities for higher education which cannot be excelled anywhere in the

world; and we hope, as you come to visit us, that you will feel that all of the things of which I now speak are included in our welcome, and particularly we beg of you to remember that we think of the library at the University of Michigan as the central and primary feature of the institution, serving, as it does, every unit of the University. We beg of you to bear in mind something that we have no hesitancy in saying here,—that we are sure that the University of Michigan has the most efficient librarian in this country.

I shall not talk to you as a group of teachers, nor shall I talk to you as university presidents or college professors. But I shall talk to you, if I may, as human beings interested in the welfare of the United States of America, and determined to do your part in educating the people of this country to some understanding of the fundamental responsibility of accepting a place to live in America in the twentieth century. In other words, I shall attempt not to be technical tonight. It would be useless for me to pretend here that I know anything about what you represent, for I do not. It would be useless also for me to pretend that you do not know as much about education as I do. But I am sure of one thing, and that is that all of us as human beings and as citizens of this country, are coming more and more to see that there are certain fundamental ideals toward which all of us must work, and to which we must lend our strength and our energy.

I think for the sake of clarity, I will say to you now that possibly I might call this speech of mine, "The New American." If there were plenty of time and we could scan the pages of American history, I think we would all come to recognize very clearly that the old American had certain qualities, certain tendencies, some of which might be regarded as fortunate, and some of which were certainly unfortunate. To illustrate first the latter group, the old American certainly made the mistake, I fear, of proclaiming in loud terms the importance of individual success and personal achievement; and written in capital letters in American political and business life at the present moment, are the direful consequences of the excessive doc-

trine of individualism. Many of the things which people of my generation heard, which urged them on to the largest idealism of the capabilities and the abilities with which they were endowed, often failed to give to them also some comprehension of their responsibility to the local community and to their duties as public-spirited citizens.

Yes, one of our evils came to expression in commercialism, and much of the corruption of the American political and municipal life. These things, I say, illustrate one unfortunate tendency of the old American, namely, his emphasis upon what might be called an undue individualism; and again the old American was also to be found fault with because of his shallow optimism and shrewd conceit with regard to his country. Even as late as 1914 and 1917, the moment it was decided on the 7th day of April, 1917, that the United States of America had declared that a state of war existed between the Imperial German Government and our Government, every one immediately said, "Why, of course, this settles it; America has gone in; we shall win." This has been our attitude under all circumstances everywhere. I wonder if you remember one of the things that Lowell wrote when, as ambassador to the Court of St. James, he was somewhat disturbed by the bits of crude and vulgar information which occasionally came to London, when he said, "If we are going to prove that we are great, we will not do it by always bragging that way."

There has been that spirit of boasting, this spirit of superficial optimism which, I fear, sometimes has left us to gloss over the social injustices of this particular day, and to imagine, under all circumstances, an inevitable superiority of social progress.

Besides, linked with all these unfortunate tendencies in the old American, was his impression that he was not a part of the world. He was proud of his national isolation, and his freedom from entangling alliances with other continents and with other people; and even in this generation there have been large groups of people who have endeavored to persuade the country that they, too, thought that the United States of America was not a part of the great world.

Here, then, I say, are some of the unfortunate characteristics of the old American. Do not misunderstand me. If somebody from another country should stand up here and say some of these things, I think possibly I would enjoy an intellectual, if not a physical encounter, with him before the evening was over.

So, having said that as a partial excuse and apology for some criticism which I have passed on our forefathers, may I very briefly indicate to you some of the good qualities of those forefathers upon which we must build, as we think of the new American today.

Think of the Boston Tea Party. Wasn't it fine? Think of the way in which our forefathers insisted upon the inevitable independence of this country, and on their own individual independence; and, linked with this, think of their initiative; think of the resourcefulness of the Americans who have mastered this continent and made it what it is today. And along with these qualities of independence and initiative, think, too, of the idealism and of the insight of the men and the women who laid the foundations of our nation. Think of the hopes and ambitions which animated them. If you and I tonight are seeking for the secret of the ultimate greatness of the United States, we shall find it, not in the superabundance of the things which we possess; not in the fact that we have over one hundred millions of people; not in the fact that we own one-third of the wealth of the world today; not in the marvelously rich valleys and fertile fields and great mines and populous cities, nor will you find it in our great colleges and universities and cathedrals;—but if you search for the explanation of the influence of America upon world civilization today, you will find it, I say, not in the things which you can touch and see and handle, but in the hopes and the ambitions and the aspirations and the ideals which animated and dominated the men and women who established America. Yes, they had an idealistic and ethical insight which helped to do possibly more than anything else to account for America's leadership of the nations.

Here, then, I say, just by way of illustration, are some of the qualities, bad and good,

which have made the old American. Now, I suppose all of us have heard, at least a million times, in the last few years, that we are passing through a period of transition, and that we are coming rapidly into a new era. I do not mean to weary you by a reassertion of that statement, but if America is to assert and to maintain her leadership, if we are to be worthy of the resources with which God has endowed us, if we are to take of the potentialities of this marvelous continent and of the things which have come to us out of other civilizations and other countries, then I insist that out of this must come the new American, of whom I speak tonight. This new American, of course, cannot be something distinctly different from the old American. We must be on our guard against further manifestations of our mistakes and of our unfortunate qualities, but we must make very sure that the elements of strength and character of those who have preceded us are built into the character of the one that we would come to think of as the new American.

Now, what is the first mark of the new American? The first thing that the new American must learn in terms of which most of them have not yet comprehended, is that he must be open-minded. Let us look at that for just a moment.

I suppose you will agree that the war has thrust upon us an entirely new world. We are face to face with the most serious and the most gigantic issues that have ever confronted any generation.

So, we are turning over to our young people a world which is quite different from the one you and I received; and along with it come all of these problems which come with every generation, accentuated by the quickness of the transition through which we are now passing.

We are not only experiencing the age-long conflict between that which is new and that which is old, but superimposed upon it is all of the speed, the rapidity, the celerity, if you please, with which these things have been urged upon us. Think of what this coming generation must do in dealing with problems like that of capital and labor, and how extremely important it is that their minds shall be opened with broadminded liberalism

to see the elements of truth on both sides of this problem. Or, to take another example, how far do you and I think that a government should go in the exercise of its function? There are large sections of this nation, there are increasing groups of people who believe that the government should enter into many of the basic industries, that it should organize banks and packing houses and build channels, and furnish insurance, and all of those things. How far do you and I think it should go? How far do we think that the individual ought to be permitted to retain the exercise of his initiative? Do you and I, as Americans, still believe in the glory of the American, and that one of his essential fundamental principles of liberty is that the individual shall always have an opportunity to make the largest possible use of the abilities and the talents with which he has been endowed?

I am attempting to avoid now the world situation. We are taking up issues which this generation must settle, and what will be the method by which those things will be settled, fellow citizens,—not by a continuation of some of the methods which we have employed in the past; not by our superficial thinking; for, if there is any vice of which America may be accused of being guilty of, it is the vice of superficiality, particularly in her thinking. We can no longer continue to base our judgments upon things, but upon facts.

Why, men and women, the hour has come when, if we are intelligent and discriminating, we shall insist upon the collation of the facts in regard to our national issues by trained experts. And when once we have these facts, then we have a more serious responsibility than we have today. The hour has come in America when, regardless of the consequences to any individual or group of individuals, or states or regions of the country, or corporations, we must insist not only on getting the facts, but upon wise and timely legislation in keeping with the facts when once they are known.

It is something like what I meant when I spoke of free-minded, open-minded liberalism. This is what we must have in America if we are to fulfill our promises, not

only to the millions now who make up our citizenry, but to the unborn and the unnumbered myriads of people who look to us as the land of promise. Yet, not by calling people names, not by hurling epithets or pronouncing invectives, not by vituperation, not by placing a label on somebody and thinking that thereby you have answered his argument—none of these things will do. No! We must have the facts in regard to our national problems; and who can see to it that the people have those facts day in and day out, better than the librarians of America, scattered everywhere in the country? It is your task to help develop a generation of citizens who at one and the same time are open-minded, but not empty-minded; who are liberal, yes, but who have convictions; who are generous, certainly, but who possess ideals; who are broad, yes, but not supinely acquiescent in anything for which another person may contend; who are cultured, certainly, but who have ideals for which they will fight, and, if need be, for which they will die.

Yes, the first mark of the new American is not only an intellectual open-mindedness, but it is a receptive attitude of spirit which helps to understand and to interpret the great controlling motives and emotions of the American people.

There is a second thing I would like to say. The new American must not only be open-minded, but he must be public-minded. Life everywhere, under all circumstances, consists of two things. You have your aspirations and desires and ambitions, and out yonder are the plain, unalterable facts of the world, and you sit by your fireplace at night and say, "If I could get rid of those facts life would be all right." But the universe is not made that way; life can never be found by the annihilation either of the things that are within you or of the things that are without you. We shall find life, as citizens on this great continent, just as we succeed in developing the right relationship between that which is within and that which is without. Personality is significant in proportion as it is related to something. There is no such thing as an isolated person; and you and I derive our significance and our importance

from the way that we get tied into communities wherein we live.

You are not merely librarians, significant and important as that is, but you are inevitably and inextricably intertwined with this thing that we call community, and just in proportion as you get into the right relationship to yourself and to your community and to your state and to your nation, and to the world, then to your God, just in that proportion are you sensing more of the responsibilities of the new American in the twentieth century. To be alive means that you are tied into your community.

If I had a great deal of time tonight, I think I could show you that respect is very close to the apex of human effort, for unless a man can look into his heart and know that he is a man, unless he can respect himself, he cannot be of influence; and he who respects himself, unreservedly understands that every other person too must be respected and regarded, if not revered.

What was the war about? It was fought out upon or around one little word, "respect"; on the one hand was a group of nations who said that the individual exists for the state, and the state can do no wrong. I need not rehearse to you what they did. On the other hand, thank God, there was a group of nations who said that there is nothing in all the universe that can be compared or should be given in exchange for human spirit; and that you and I and all of us together are potential sons and daughters of a common Father. They said that the human being must be respected. If there is any land in the world where respect and regard and reverence must be enthroned, it is in America, a land of democracy, where we ourselves make our own agencies and institutions for our government; and when men speak with contempt of our courts, and when children lose respect for their elders, then they are making ready for the fatal plunge toward disaster, if not extinction.

I wish America had today another Abraham Lincoln, who could drag out into the full light of day the precise issue, the issue now before America. Some of us at times have thought that issue has gone by, but it has not. Sometimes we think that the crest of

the wave has gone, but it is just coming. It is the wave of disrespect for law and order and the constituted authorities of our local, state and national governments. We must have respect for these things.

Do you remember how Abraham Lincoln fashioned this issue in 1861? He said, and I quote him precisely: "Do all Republican forms of government have this inherent weakness? Must they, on the one hand, be too strong for the liberties of their people; or, on the other hand, too weak to maintain their own existence?"

Why, fellow citizens, in the city of Detroit tonight are twenty centers from which are going influences diametrically opposed to the fundamental principles of America. There are everywhere large and increasing groups of people who think that government is too strong for their liberties. And, on the other hand, there are large groups who are thinking, who are hoping that the government is too weak to maintain its own existence, and I say to you that our duty is to have that form of public-mindedness which insists upon unqualified, unconquerable respect for law and order, and the constituted authorities of America. And to all who will not take this point of view, I would suggest that we offer to them the clear-cut, sharply-defined alternative; either get into American citizenship or get out of America.

So the second mark of the new America is public-mindedness, which manifests itself in an unconquerable demand for respect. Respect for law? Yes. Respect, too for the ballot box. Large groups of people say that it is the indirect method of achieving social progress, and therefore they would cast it aside. It is our duty to see to it that they respect the ballot box, and it is our duty to see that they respect also the rule of the majority, for which we have always stood, and back of that, the duty of the citizen to see to it that the ballot box says what it should say, because we have to help to shape and mould sound public opinion in regard to the ultimate issues of American life.

May I take just one more moment to say a third thing? Again I do not care much what you call it; but I am of the impression that these two things will take on a new

meaning, that our open-minded liberalism will become more of a reality, and our public-mindedness will have more specific content if in some way these two foci are bound together with what might be called world-mindedness.

If there is any one thing of which I am sure,—and I go all about this country, north and south, east and west, and have unusual opportunities for conferring with all types and groups of people in most of our communities—if there is any one thing of which I am sure, it is that the American people today are ready and willing to accept their normal obligations to the rest of mankind.

Fellow citizens, think of the conditions of the world tonight. There is no time to discuss it. Think of Russia. Think of the Balkans. Think of the two assassinations, one in England and one in Germany, within the last two or three days. Think of the curiously opposed influences which are being brought to bear upon these various governments. Think of the fact that in this country we have the fundamentalist movement, making fun of the sound and great scientific conclusions of our best schools of thought and teaching today; and, correspondingly, think of the anti-Christian movement in the Orient, because of the unduly orthodox point of view of many of those who are supposedly friends of Russia. Think of the fact that transportation is disrupted, and that life in general is disorganized. Think of the exchange. Think of France spending twice her

income. Think of the fact that Italy is spending three times her income. Think that, with the single exception of Great Britain, there is not a solvent nation in Europe today, and then remember that the future prosperity of America depends upon the peace of central Europe, and if we are to get anywhere in international commerce or in the diplomacy in world relationships, or in the shape of a normal and sane civilization, we must come into the right relationship with all the world. It cannot be otherwise.

The new American must be open-minded, and he must be public-minded, but these two things will become significant just in proportion as he is world-minded.

I am sorry to have talked so long. I hope I have said enough to you to indicate that we simply begin the task which you must complete, which all through the years you must take and carry on in a large way, relative to the education of the people; that you must help the citizens of America to understand their local, state, national and world problems, and to do it, not through a superficiality of thought, but by a demand for facts which you can supply; by understanding the responsibilities of citizenship, and, above all, by some realization of the fact that the ultimate distinctions between human beings are not the lines and the boundaries of the nation, but those things which come because of their appreciation of the things of the spirit, of the things which are eternal.

A.L.A. PUBLICATIONS THE POLICY OF THE EDITORIAL COMMITTEE

By HILLER C. WELLMAN, *Librarian, City Library Association, Springfield, Massachusetts;*
Chairman, Editorial Committee

SECOND GENERAL SESSION

It always has been, and I am sure always will be the primary aim of whatever board or committee has the publishing in charge, to divine and satisfy, so far as possible, the wishes and needs of the library workers throughout the country. For this reason the policy has perhaps been, to a degree, opportunist; and by the same token, such a discussion as has been arranged for today is particularly welcome.

The last time the subject was presented for general consideration was at the council meeting in Chicago in 1917. Henry E. Legler, who gave so much of his interest and effort to the affairs of the Publishing Board, told of its modest beginnings some thirty-five years ago, and rightly ascribed much of its success to its early members. They included such men as James L. Whitney, W. I. Fletcher, William C. Lane, Melvil Dewey,